Christian Register.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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Miscellaneous.

SISTE VIATOR!

[The following beautiful Stanzas, by Mr. Bowring, are taken from a little volume just published by that gentleman, entitled "Matins and Vespers," &c.]

Look *around* thee—see Decay,
On her wings of darkness, sweeping
Earth's proud monuments away,
See the Muse of history weeping
O'er the ruins Time hath made,
Strength in dust and ashes laid,
Virtue in oblivion sleeping.

Look around thee—Wisdom there
Careless Death confounds with Folly
In a common sepulchre!
See the unrighteous and the holy
Blended in the general wreck.
Well those tears may wet thy cheek—
Tears of doubt and melancholy.

Look around thee—Beauty's light
Is extinguished, Death assembles
Youth's gay morn and age's night—
And the stedfast mountain trembles
At his glance like autumn's leaf—
All, he cries, is vain, is brief;
And the tyrant ne'er dissembles.

Look *behind* thee—cities hid
In the night of treacherous story;
Many a crumbling pyramid,
Many a pile of senseless glory,
Temples into ruin hurl'd,
(Fragments of an earlier world,)
Broken fanes, and altars hoary.

Look behind thee—men whose frown
Made whole nations quake before them,
What is left of their renown?
Wrecks around, oblivion o'er them
Kings and conquerors, where are they?
Ask yon worthless heaps of clay,
Oh despise not, but deplore them!

Look behind thee—bards sublime,
Smiling nymphs, and solemn sages,
Go! inquire their names of time;
Bid it read its earlier pages.
Foolish questioner! If fame
Guard through years a cherished name,
Fame itself decays in ages.

Look *before* thee—all the glare,
All the pomp around thee glowing;
All that charms the eye or ear,
Strains of softest music flowing,
Grace and beauty—all are spread
Towards the ruins of the dead:
Thither thou and thine are going.

Look before thee—at yon vault,
Where Time's ravage is recorded,
Thou wilt be compelled to halt;
Thou wilt be no more regarded
Than the meekest, meanest slave,
Sleeping in a common grave,
Unrespected—unrewarded.

Look before thee—at thy feet
Monarchs sleep like meaner creatures;
Where the voices, now so sweet?
Where the fair ones' smiling features?
Hopest thou to escape the tomb?
That which was thy father's doom
Will be thine, thy son's, and nature's.

Look *above* thee—there indeed
May thy thoughts repose delighted.
If thy wounded bosom bleed,
If thy fondest hopes are blighted,
There a stream of comfort flows,
There a sun of splendor glows;
Wander, then, no more benighted.

Look above thee—ages roll,
Present, past, and future blending—
Earth hath sought to soothe a soul
'Neath affliction's burden bending,
Nothing 'gainst the tempest's shock;
Heaven must be the pilgrim's rock,
And to Heaven his steps are tending.

Look above thee—never eye
Saw such pleasures as await thee;
Thought ne'er reached such scenes of joy
As are there prepared to meet thee;
Light undying,—seraphs' lyres—
Angel-welcomes—cherub-choirs
Smiling through Heaven's door to greet thee.

London pap.

EXTRACTS FROM CUNNINGHAM'S SERMONS.

A volume of sermons by the Rev. J. W. Cunningham, Vicar of Harrow, has appeared in England during the last year. We do not know that it is yet to be found in our own bookstores, and are acquainted with it only through the English periodical journals. But we suppose that the admirers of "World without Souls," and "Velvet Cushion," will be glad to see any thing from their author; fragments only as they are which we are enabled to furnish them. We have taken the liberty in one or two instances to omit a clause or sentence, the insertion of which would require the accompaniment of explanatory or counteracting remarks, for which we have no space.

The two following extracts are from a Sermon on the Christian mourning over Sin.

"It is almost a folly to speak of the man of the world as mourning for sin at all! but if he does grieve it is rather for property consumed, for character forfeited, for health destroyed, than for his resistance to the will of God. He stands in the midst of this garden of the Lord, feeds on his hand, walks in his presence, rests under the wings of his tenderness, and yet sins against Him without a single pang of heart. The real servant of God, on the contrary, when he offends, mourns, and mourns deeply; and the chief cause of his grief is the sense of his ingratitude to the Lord who made him, and to the Saviour, who has redeemed him by blood: 'Against Thee, Thee only, have I sinned, and done this evil in thy sight.' The sense of his baseness to such a benefactor, the fear of separation from the Lord of light and love and glory, are to him intolerable burdens. 'Mine eye poureth out tears unto God;' 'I water my couch with tears;' 'My tears have been my meat night and day!' 'I am ready to halt, and my sorrow is continually before me;' 'I go mourning all the day.' What language is this, my brethren? And when did any other penitents approach the Lord with language full of such pathos and meaning, with tears drawn from a fountain of sorrow as deep and as bitter? O the anguish of a soul thus rent by the arrow of contrition! O the joy which the promises of God impart to a heart thus troubled! How natural to the man thus comforted, is the language, 'I will be glad and rejoice in thy mercy, for thou hast considered my trouble;' 'The Lord is my strength and shield; my heart trusted in him, and I am helped; therefore my heart greatly rejoiceth;' 'I will go unto the altar of God, of God my exceeding joy.'" pp. 106, 109.

Again;

"The Christian is obtaining a daily and visible conquest over his corruptions. He is daily pressing toward the mark; 'going on unto perfection;' 'abounding more and more;' approaching nearer to the 'measure of the stature of the fulness of Christ;' rescuing at every step of his progress a new portion of his character from the waste, and clothing it with verdure and fruitfulness. The corruptions of the men of the world, because left to themselves, or nursed up in the cradle of self indulgence, are daily gaining strength; and, like the cloud seen by the prophet, if at first the size of a man's hand, at length cover and darken the whole sky. The corruptions of the Christian, on the contrary, are like the fig-tree withering under the curse of the Redeemer. Every day sees the servant of the world fitter for perdition; every day sees the believer riper for glory; till, at last, the voice of judgment is heard, and the one passes away to misery, and the other to unchangeable triumph and joy." p. 109.

The two extracts subjoined are from a Sermon "On the Condescension of the Redeemer, in terming his disciples not servants, but friends."

"If any one of those we loved the best, and who has paid the debt of nature, is not now reserved in chains for the anguish of the last day; if in reply to the question, 'Your parent, your child, your husband, your wife, where are they?' we may venture confidently to answer, 'In the porch of heaven, and only awaiting the judgment of the great day to establish them in all its joys and glories; it is to be ascribed, first and last, and altogether, to the compassion and love of Him who said, 'Whosoever will, let him take the water of life freely.'" p. 57.

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"How little you can do for those whose interest you may be supposed to feel most deeply, the children of your bosom! You cannot stay the progress of disease; you cannot string the shrunk nerve, or give colour to the faded cheek, or perhaps even mitigate for a moment the pang, which rends your own breast as much as theirs. And, even could you thus minister to the necessities of the body, what can you do for the soul? You cannot lodge the arrow of conviction in their bosom—prostrate them as sinners before God—lead them to the cross of the Saviour—fill them with gratitude for his love—'pluck them as brands out of the burning,' and erect them as 'pillars in the temple of our God.' You cannot 'bind up the broken hearted,' or 'let the prisoner' in his corruptions 'go free.' But hear the description which is given of our heavenly Friend; 'The Lord hath sent me to bind up the broken hearted, to proclaim the acceptable year of the Lord—to comfort them that mourn—to give unto them beauty for ashes, the garment of praise for the spirit of heaviness.' It is said of Him, that 'he is able to succour them that are tempted,' and to 'save to the uttermost' all that come unto him.

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The prospect and assurance of the Christian is glowingly depicted.

"But thanks be to God, all is not thus fugitive and variable. If the stars shall fall from heaven, and the heavens themselves be rolled up as a scroll, the Lord who ruleth these heavens shall not decay, and the star of his love shall beam for ever: 'I am the Lord, I change not.' He hath made with his people, 'an everlasting covenant, ordered in all things, and sure.'—'The mountains shall depart and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord, that hath mercy on thee.' Delightful assurance, to creatures navigating an ocean where, from minute to minute the wind shifts, and the sounding changes, and the stillest calm is but the prelude to the fiercest storm! The uncertainty of life, my brethren, is a topic upon which scarcely any man needs preach to another. I ask not, what is fugitive, but what is enduring? The very bow in the heavens which announces to us the security of the earth from one species of destruction, shall itself be dissolved—for 'the elements shall melt with fervent heat.' Nevertheless, it is your privilege, as Christians, to 'look for a new heaven and a new earth, wherein dwelleth righteousness.' The moment in which all things shall be destroyed, is the moment which fixes the seal of permanence and perfection to the blessings of a Christian; and when 'time shall be no longer,' he shall enter upon the unchanging glories of eternity." pp. 180, 181.

We conclude with a passage from a consolatory discourse on the text, "Where I am, there shall ye be also."

"It adds much to our satisfaction in this state of being to know that some dear and intimate friend has prepared the abode in which we are to dwell. We remember that he is familiar with our tastes and habits, and are sure that his large and liberal hand will spare nothing that may contribute to our happiness.—Consider, then, the fact which is recorded in the expression of our text. Not only is the world of glory the 'palace of the great King;' not only is it the garden of the Lord, and therefore adapted to the nature of its great Proprietor; but it is an abode constructed by one familiar with your own nature, wants, and capacities, devised by the mind and formed by the hand of Him who loved you and gave himself for you. He built the heavenly temple; he called the river of life from its everlasting fountains; he planted the tree whose leaves are for the healing of the nations: and, when nothing of created objects remained to add splendour or worth to this invisible world, he added Himself, as the proper joy of his creatures, to that bright habitation. 'I go to prepare a place for you.' I go, myself, to shine in that temple; to walk by those fountains; to dwell in those mansions; and in my presence shall there be fulness of joy, and at my right hand pleasures for evermore." pp. 427, 428.

One of these sermons entitled "Amiableness without Piety," as on a most important topic, we could wish to see entire. By important we hesitate not to imply that it is one which needs distinctly, forcibly, and often to be presented, in proportion to the prevailing tendency, as to us it appears, of so much of the preaching around us.

The following notice of Dr Channing's "Discourse on the Evidences of Revealed Religion," is copied from a late number of Blackwood's Magazine, into the "Atheneum, or Spirit of the English Magazines," published by J. Cotton, Esq. of this city.

"This is an unassuming little work, of six-and-forty pages, thrown upon the world, unrecommended by any pompous display of deep learning or metaphysical subtlety. We had scarcely read half-a-dozen pages, however, before we were quite convinced that the author was a man of sound judgment and clear understanding, and the remainder of the work proved that he was equally correct in feeling, and refined in taste. We think that it unites all the requisites of a standard treatise on the Christian religion. In the first place, it is SHORT. In the next, there is much for the head, good plain common sense, intelligible to all; and, in the third place, there is very much for the heart.

"Paley's Evidences, excellent as it is as a work, is much too long. Not one man in twenty thousand has a command over his attention sufficient to sit down doggedly to understand his two propositions, each of which, if we remember right, requires eight or ten, chapters to develope it entirely. The distance between the first and last links of the chain of reasoning is too great to allow us to retain all the intermediate connexions. Then the style is as uninviting as it could be, at least to us. Addison is too diffuse. Grotius, which in our opinion is by far the most satisfactory work on the subject, is too dry and learned for the generality. Christianity is preached to the peasant as well as to the philosopher. Its evidences, therefore, should be accessible to the one as well as to the other. There is nothing incompatible in the idea, the best works are those which are always most popular. Leslie's most excellent work contains irrefutable arguments in favour of Christianity, it is rather too logical, requiring more attention than men in general are willing to afford any subject, however important.

"A treatise on the evidences of Christianity should be deeply imbued with the spirit of St Paul. It should be 'All things to all men.' The reasoning should be plain, manly, and profound, for the logician. The style should be elegant for the man of taste—and the man of feeling should be moved by the portraiture of the most exalted characters that ever sojourned on this earth.

"It is a principle of the mind, as stable as the mind itself, to venerate the good, and detest the bad; and no man, however depraved, fails to acknowledge the force of this power—where did the ancients find their gods? In their heroes—for such was the strength of this instinctive feeling, that they could not but people the heavens with those beings, who had been the benefactors of the human race while on earth. And yet, if they deserved the veneration of more enlightened nations, how much more so the 'Man Jesus.'

"This view of our Saviour's character has many advantages, we were almost saying, over every other—we are all of us capable of appreciating the social and kindred affections, of recognizing the sacrifices that one makes for another. These touch the heart, and for them we have a *human sympathy*. But place before us a long train of intricate reasoning, to prove that there is a wonderful Being, at whose command the elements are congregated into form, and whose powers are illimitable—we may fear, we may wonder—but we shall rarely love. We, who are laymen, and who do not trouble ourselves much with controversial divinity, must confess that it was in the sublimity of its precepts, and in the loveliness of the conduct of its founder, that we felt the truth of the Christian Religion. Tell any person unacquainted with Christianity, that there was such a character as Jesus, and he must venerate him.

"Tell him that he was possessed of so wonderful a mind, that even as a boy the most learned of the nation hearkened unto him, and were amazed at his doctrines; and yet, withal, that his character, too, was so simple, mild, unaffected, and kind, that little children loved to approach and be near him—that his whole life was dedicated to the good of others—that he was so disinterested, that when consulted by the rich, he bade them divide their fortunes with the poor and needy, although he himself 'had not where to lay his head'—that he was so tender a son, that even in the pangs of an agonizing death, he enjoined the friend whom he loved to take his mother home, and be the support of her old age—so warm a patriot, that he wept bitterly when he thought on his country's downfall—so patient and meek of spirit, that when hanging on the cross, and pierced, he uttered not a single complaint—so forgiving, that amid the ten thousand curses of his enemies who had crucified him, one solitary prayer broke from his lips, alone, and mingling with them, ascended to the footstool of the Almighty, 'Father, forgive them, for they know not what they do!'

"In a popular work on the evidences of Christianity, therefore, this view should not, in our opinion, be lost sight of.—Let all the overwhelming reasons, too, which the talent and industry of our divines have collected, be mingled with those deductions from Scripture, which from their innate beauty, have furnished innumerable subjects for the poet and the painter, and we will venture to say, that such a work, so executed, will ensure the gratitude of all mankind.

"Such a work is really wanted. Atheism is not so rare a blindness of intellect as is generally thought. We ourselves are acquainted with more than one who retains such opinions—men of exemplary conduct, too. So far from abhorring, we consider them as subjects of our sincere commiseration. We were told of one gentleman, who, at the age of eighty, wrote down the grounds of his dissent, in the hopes that the friend to whom he showed the manuscript, might answer them satisfactorily. He would have given half his fortune to have been convinced of the truth of Christianity. A work of the nature we mean, might have effected the desirable change, for he was a man who had been *reasoning* all his life.

"To write such a work requires a combination of excellencies which rarely co-exist. Dr Channing might probably attempt it himself; a very little enlargement of the plan, and a little more attention to the detail of his 'lecture,' would embrace all that we mean."

THE COMMUNION.

In a Sermon, lately published by Rev. William Ware, of New-York, on the "Communion," he has the following remarks on the causes which have operated to deter men from uniting in the celebration of the Lord's Supper.

"We must look for their origin in history. They have descended to us, doubtless, from those benighted ages of the Church, when the whole of religion was shrouded in darkness; its doctrines, few and simple as they are, converted to an unintelligible jargon; its ordinances, in their origin perfectly simple, represented as awful, and incomprehensible mysteries; that they might better subserve the designs of priestly ambition and ecclesiastical power. For in those ages, when Christianity was emphatically a kingdom of this world, and the love of power was the ruling passion among the disciples of Christ, it was essential to the success of their projects, and to the stability of their ill gotten power, that the common people should be kept in the profoundest ignorance, and that all means of detecting the impositions practised upon them, should be taken from them. In consequence, whatever was plain and intelligible, was mystified; whatever was luminous, was veiled; whatever was cheerful and alluring, was shrouded with terrors; whatever would tend to inform and enlighten the mind, was withheld. The Bible, that enemy of priestcraft, and friend of liberty and knowledge, was sealed up, and wrested from their hands. These tricks of the priesthood were abundantly successful; so that in no long time, priests as well as people, rulers as well as the ruled, were alike involved in one cloud of ignorance and superstition; the true nature of Christianity, and its true doctrines became lost, alike to the hierarchy and the deluded people, and gross darkness settled over the whole Christian world.

During this reign of ignorance, no part of Christianity underwent greater changes than the rite of the last Supper. The first departure from its original design was, when it came to be regarded as a mystery, like the mysteries of the heathen worship, when all who did not partake were excluded from witnessing its celebration. Another idea was soon introduced, that there is a real virtue, in the bread and wine, after consecration by prayer, 'A notion,' says a distinguished writer,* 'that opened a door to endless superstitions, and some of a very dangerous kind, as Christians were led to put these merely external rites in the place of moral virtue, which alone has the power of sanctifying the heart, and making men acceptable to God. After this, we are not surprised to find, early in the second century, that both baptism and the Lord's Supper were thought to be essential to salvation.' From this time there were, each century, new accessions of superstition; still more extravagant ideas of the sacredness and solemnity of the ordinance, and its awful and mysterious nature, were entertained; till, in the thirteenth century, the progress of corruption and superstition reached its farthest limit, in the doctrine of transubstantiation, which teaches, as you well know, that the bread and wine are changed into the real body and blood of Christ; 'that in the most holy sacrament of the Eucharist, there is really, and truly, and substantially, the body and blood, together with the divinity and soul, of our Lord Jesus Christ, and that there is a conversion made of the whole substance of the bread, into the body, and of the whole substance of the wine, into the blood, which conversion, the whole Catholic Church call transubstantia-

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* Priestly, in his Corruptions of Christianity.

tion." When the idea of the bread being really Christ, and therefore God, became current in the Church, and was established as true doctrine, by popes and councils, communicating became to the common people an act truly awful; the bread was received kneeling; and in no long time became the object of worship.

We thus see the gradual inroads of superstition in relation to this ordinance, and the true origin of all the groundless fears and fancies so generally entertained, even at this day.

Christian Register.

BOSTON, SATURDAY, OCTOBER 29, 1825.

INTERMEDIATE SCHOOLS. Much is hoped from the new schools which have been proposed for a class of children who are growing up in our city without instruction, and who by the necessities of their situation are exposed to many temptations, and are extremely liable to be drawn away into vicious courses by the idle and depraved with whom they are prone to associate. The greatest proportion of rogues and villains are ignorant. Remove ignorance by compelling the young to attend school, and you will destroy, in the bud, the principal germs of vice in a community. We know indeed that the more a rogue knows, the greater curse he may be to society; but this is no argument against preventing men or youth from becoming rogues. We know that knowledge without good principles is unavailing; yet we have the best reason to hope that correct principles, in a christian community, and in a country like ours where there is so much encouragement to enterprise, will in a good measure be inseparable from instruction in letters and the arts of life. Knowledge elevates the character and views, excites to enterprise and guards from despondency and temptation those, who, otherwise would perhaps have been warring against society.

There are in all communities, and probably always will be, parents who do not appreciate the value of a good education, and who will not compel their children to attend school. Some there are indeed who compel them not to attend. Now it seems to us the right and duty of the authorities, in every place of crowded population, to keep a vigilant eye on the whole mass, for its own security and well being, and when children are allowed to stay from school habitually, to take them from the parents, and place them in some public institution where they might be taught letters and the arts of life, and where, by devoting part of their time to labour, they might support themselves.

But no inconsiderable part of the danger of children's growing up ignorant, arises from their unwillingness to attend, and the incapacity of parents, (particularly where the mother is the only surviving parent,) to make them attend. There is so much opportunity for undetected truantism, and so many idle and bad boys who are always at hand to lead away and corrupt the thoughtless, that it is difficult for a woman, particularly if she is poor, to keep a family of boys constantly at school, unless they are attached to books, and love their school. This evil, it must be acknowledged, it is difficult to remedy, and yet a remedy should be attempted.

Let children know that they cannot be seen in the streets, in school hours, without being called to account, by any and every respectable citizen they meet, and there would be less of truantism. Should there not be, (we would make the suggestion, however with becoming deference to the judgment of those who have more experience,) should there not be an officer whose duty it should be to take the weekly lists of absences in different schools (we presume such lists are kept,) and go through the city and ascertain in what instances the absences are unknown to parents, and make weekly or monthly reports to the school committee. The bare knowledge of such a regulation would, it seems to us, do much toward remedying the evil complained of.

But the most important method of preventing abscences from school, is, *to render our schools attractive.* We mean no reflection, either on our city authorities, or on our instructers, when we say that we do not think our schools, at present, sufficiently attractive. They are too dull. There is too little excitement, too little action to please or attract the young. We believe it is a fact, and if so it is worthy of the attention of the wise and benevolent, that children have never, or rarely, been found averse to attending schools conducted on the *Lancastrian* plan. This circumstance alone, setting aside the consideration of economy, and the evidently greater progress made in these schools,—this circumstance alone is of sufficient importance to claim for this system more attention than it has yet received among us.

Let us not be viewed as asking the question reproachfully, when we inquire why our city, which has so many monuments of its enterprise, and has given so much evidence in other respects, not only of its readiness to adopt, but of its forwardness to project improvements, why our city is behind almost every other in christendom, in the adoption of a plan of instruction whose excellence has been so thoroughly, and so satisfactorily tested?

We trust that the proposal for the new schools to which we have alluded, and which on account of the age of the intended pupils, we call *intermediate* schools, will not be rejected, without a patient and thorough investigation of all the circumstances of the case. And we have full confidence that they will then be promptly carried into operation. The disadvantages, and we may say dangers to the city of a continuation of the present state of things, are to our mind, at least, sufficiently manifest to demand some prompt interference of the city authorities.

CHARACTERS FROM GRANGER.

LORD HERBERT OF CHERBURY.

Edward, Lord Herbert stands in the first rank of the public ministers, historians and philosophers of his age. It it hard to say whether his person, his understanding or his courage was the most extraordinary; as the fair, the learned, and the brave held him in equal admiration. But the same man was wise and capricious; redressed wrongs and quarrelled for punctillios; hated bigotry in religion, and was himself a bigot to philosophy. He exposed himself to such dangers, as other men of courage would have carefully declined; and called in question the fundamentals of a religion, which none had the hardiness to dispute besides himself.

KNOX.

John Knox was a rigid Calvinist, and the most violent of the reformers. His intrepid zeal and popular eloquence, qualified him for the great work of Reformation in Scotland, which perhaps no man of that age was equal to but himself. He affected the dignity of the Apostolic character, but departed widely from the meekness of it. He even dared to call the Queen of Scots Jezebel to her face, and during the reign of the two Maries over the contiguous Kingdoms, published his "First Blast of the Trumpet against the Government of Women." It was lucky for him, that he was out of the reach of the English Mary, when he sounded it. At a later period, he had the courage to rend the ears of the Northern Mary with several blasts from the pulpit. The address sent by the Scottish rebels to the established Church was supposed to be penned by him. This title which is characteristical of the man, was affixed to it. "To the generation of Antichrist, the pestilent prelates, and their shardings, in Scotland, the congregation of Christ Jesus within the same, sayeth, &c."

JOHN FOX.

The great work of the "Arts and Monuments of the Church" by John Fox, may be regarded as a vast Gothic building; in which some things are superfluous, some irregular, and others manifestly wrong; but which altogether infuse a kind of religious reverence: and we stand amazed at the labor, if not at the skill of the architect. This book was, by order of Queen Elizabeth, placed in the common halls of the Clergy; and was long looked upon with a veneration next to the scriptures themselves. The same has been said of Fox, which was afterwards said of Burnet; that several persons furnished him with accounts of pretended facts, with a view of ruining the credit of the whole performance. But the author does not stand in need of this apology; as it was not in human nature not to mistake often in so voluminous work.

OWEN.

John Owen sometime dean of Christ-Church and vice-chancellor of the University of Oxford, was a man of more learning and politeness than any of the Independents; and was perhaps exceeded by none of that party in probity and piety. Supposing it necessary for one of his persuasion to be placed at the head of the university, none was so proper as this person; who governed it several years with much prudence and moderation, when faction and animosity seemed to be a part of every religion. He was highly in favor with Cromwell, and was, after the Restoration, offered preferment in the Church which he declined. Two days before his death he dictated a letter, in which are these words: "I am leaving the ship of the church in a storm, but while the great pilot is in it, the loss of a poor under-rower will be inconsiderable." There are some very peculiar expressions in his writings; Solomon's Song could not furnish him with a sufficiency of phrases to express his love of Christ, but he must invent a jargon of his own. Antony Wood represents him as a perjured person, a time-server, a hypocrite whose godliness was gain, and a blasphemer, and as if this were not sufficient, he has made him a fop. All which means no more than this: that when Dr Owen entered himself a member of the University of Oxford, he was of the established church, and took the usual oaths; that he turned Independent, preached and acted as other Independents did; took the oath called the engagement, and accepted of preferment from Cromwell; that he was a man of good person and behaviour, and liked to go well-dressed. We must be extremely cautious how we form our judgment of characters at this period; the difference of a few modes or ceremonies in religious worship, was the ground of infinite prejudice and misrepresentation. But of all the zealots of this reign none had a stronger propensity to blacken characters than Wood himself.

A SERMON,

Preached before the Auxiliary Education Society of Norfolk County, at their Annual Meeting in Needham, June 8, 1825. By EBENEZER BURGESS, *Pastor of the First Church in Dedham.* Boston, CROCKER & BREWSTER, No. 50, Cornhill, 1825.

The title page of this Sermon is deserving of notice,—"By EBENEZER BURGESS, *Pastor of the First Church in Dedham!*" This is really a specimen of clerical presumption and assurance, to use the mildest terms, which would have occasioned no surprise in former ages of superstition and ignorance, but can hardly fail of producing astonishment at the present day. Why, the public knows very well, and Mr. Burgess himself knows, that according to a decision of our Supreme Judicial Court, the Church with which he is connected as Pastor, has no claim whatever to the name, privileges, and succession of the first Church in Dedham. It is a fragment broken off from the first Church. It was originally made up of seceders from the first Church, of members withdrawing, no matter from what motive, from its communion.

The whole of the late controversy relating to the funds of the first Church in Dedham, it is unnecessary to observe, turned on the question, which is the first Church? The court decided expressly,* that "the members of the Church who withdrew from the parish ceased to be the first Church in Dedham." Here the controversy, it was to be presumed, would have ended. One would have supposed, that all claim to be the first Church, on the part of those with whom Mr. Burgess is connected, would have been unreservedly abandoned, as soon as it was determined by the highest Judicial tribunal in the commonwealth, that such claim was wholly unfounded. We trusted that it was abandoned. But we were mistaken. The Rev. Mr. Burgess, it seems, has satisfied himself, that the decision above alluded to is invalid, and that he is still therefore Pastor of the first Church. So then the decrees of our civil courts go for nothing.—They must be revised forsooth by our ecclesiastical tribunals! But thanks to these enlightened times—we have nothing to fear from spiritual domination, assumption and arrogance. Public sentiment, manners, laws shelter us, and we ask no other protection.

Of the authority which Mr. B's. name carries with it, we say nothing, but proceed to make a few extracts from the sermon before us, leaving our readers to draw their own inferences. The text is taken from Isaiah lxvi. 21. And "I will take of them for Priests and for Levites, saith the Lord." After some observations on the "design of prophecy," and the "ignorance" of the ancient prophets concerning the "purport" of the prophecies they uttered, the author announces his subject in the following words. "Assembled on the 9th anniversary of the Norfolk Auxiliary Society for the education of pious youth, for the Gospel Ministry,—*I will invite you to consider the Christian Ministry as an institution of God, the promise concerning its perpetuity, and it benefits to the Church and to the world.*"

Under the first head he "*makes* a brief survey," as he terms it, of the "history and objects" of the "Christian Ministry" and inquires "into the nature and evidences of a call to it." He tells us, that "Abel offered sacrifices; Enoch was a prophet; Noah was a preacher of righteousness; Abraham, *Job* and *other Patriarchs* officiated as Priests." After some other remarks in a similar strain, Mr. B. concludes his historical "survey," by observing that "the Apostolic order has been essentially preserved to the present day."

He next speaks of the objects of the Christian Ministry. "These are in general the edification and enlargement of the Church." "Public preaching," he observes, "is part of the work of every minister of Christ." "Another object is persuasion. This part of his duty the minister is to discharge by frequent repetition of the same truths in different forms and connexion, clothed with *additional* authority, supported with *increasing* evidence, by improving opportunities of solemn reflection"—we presume he means opportunities of *awakening* "solemn reflection"—[opportunities] "of bereavement or of sickness"—*that is*, opportunities furnished by bereavement, &c. "In the discharge of this part of their official duty, Christian ministers will find abundant opportunity for the exercise of their best affections and choicest gifts. Whatever their felicity of address, whatever their skill in the use of language—whatever their force of argument and pungency of appeal, [it] may here be employed."

Such are a few specimens of Mr Burgess' attention to grammatical construction; other specimens might be adduced. He talks of the "counsel of backsliders,"—meaning we suppose the duty of counselling "backsliders." "To visit from house to house without distinction of rank or character," he tells us, "is an important and *promising* part of pastoral duty. Often an appropriate and affectionate word can be spoken in social address. *It* [what?] *ought not to detract* from the dignity of the sacred office by levity or worldly compliment."

Speaking of the "nature and evidence of a call" to the christian ministry, the author of the sermon informs us that "a call to the sacred office is both divine and ecclesiastical. A divine call is ordinary or special—an ecclesiastical call consists in the election of a Church, to whom he is to administer in christian ordinance and doctrine, after *licensure* and ordination by the presbytery." "Those mistake their calling," he observes, "who are not invited to exercise their gifts by the election of some Church." He does not think any authorized to preach "without *licensure*," or to consider themselves pastors of Churches without the election of a Church. Perhaps Mr Burgess will have it in his power to adduce some authority for the use of the term "*licensure.*" We should like to be informed, too, precisely what he understands by "a Church," and in what respect "a Church" in the time of the apostles differed from the congregation of worshippers?

"The efficacy of the gospel," Mr. B. tells us "so far as it is preached, and the validity of its ordinances, so far as they are administered, do not depend on the belief or *moral temper* of those, who fill the office!" We had been accustomed to consider the "*moral temper*" and character of those, who undertake the duties of the christian ministry, essential to a successful discharge of those duties. But it seems we were mistaken. *These things are spiritually discerned.*

Mr. B. considers under his third head "the benefits of this institution to the Church and to the world."—"Its benefits," he observes, "are such as were intended of God, or such as do actually result from it."—"After all the great and lamentable deductions which reason and truth require us to make from the influence and usefulness of this institution, great are its actual benefits," &c.

Mr. B. describes "Samuel, Elijah and Elisha, Jehoida and Ezra, John the Baptist and Paul the Apostle" as "men of the world!" [And the same John had his raiment of camels' hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.]

We give the following extract as a fair specimen of the style in which the sermon before us is written.

"The voice of the living minister is scarcely less necessary in a Christian than a Pagan land. This arises not from the want of the means of knowledge, but from a want of disposition to improve them. Averse to divine truth, immersed in earthly pursuits and pleasures, actuated by vain and selfish affections, destitute of the fear and love of God, what better result can be reasonably anticipated, than that they [who?] will live and die in ignorance and sin, without repentance and without good hope, unless further means are used for their benefit? The good *improvement* of the Bible and Sabbath, of the volumes of nature and Providence, as means of divine knowledge, greatly depend on the living ministry, as observation abundantly proves."—The terms "*improve*" and "*improvement*," in the sense in which Mr. B. persists in using them throughout his sermon, are not authorized by the best English writers. They are ridiculed by Dr Franklin; and inserted with some remarks in Pickering's "Vocabulary" of Americanisms.

The following passage is a specimen of Mr B's. more ambitious manner. "If ye wish to see Zion in her strength and beauty, appoint faithful watchmen to defend her towers and to keep her gates. If ye wish to see her waste places built up, send able and laborious workmen to lay the sure foundation and raise the stately edifice. If ye wish to see the whitening bones in her valleys of death converted into living armies to serve God, commission true prophets to prophecy [prophesy] among these dead in faith and hope, and to pray, 'Come from the four winds, O breath and breathe upon these slain that they may live.'

"*With* this notice of the Christian ministry," &c. "I shall conclude this Discourse *with* a few remarks." This is a fair extract. We will add no more. We have already protracted our remarks beyond the limits we originally contemplated. Enough, we believe has been said to enable our readers to form some conception of the character of the Sermon before us, both as respects matter and style. We are are not disposed to be severe, but we cannot refrain from observing, that the performance is, as it appears to us, meagre in point of thought, and is written in a style grossly inaccurate and clumsy. The idiom of the English language, the laws of good writing, and even the common rules of grammatical construction are perpetually violated. We should have forborne to call the attention of the public to the subject, were it not for the extraordinary pretensions of the author alluded to at the commencement of this article. But when an individual steps forward in an ecclesiastical capacity virtually to revise and rescind the decisions of our civil tribunals—when he perseveres in holding out to the public, claims, which have been pronounced by such tribunals wholly invalid, we think it right that the public should know something of the sort of talents, which accompany pretensions of so confident, not to say arrogant, a nature.

* See Tyng's Reports, vol. 16, page 448, &c.

FOR THE CHRISTIAN REGISTER.

I was pleased to see the editorial remarks in your last paper on Prison Discipline. This is a subject of great importance to our community, and demands the immediate and serious attention of our influential citizens. Whoever has inquired into the state of our penitentiaries, and observed the arrangement of our Prisons, will be struck with the obviously bad construction of the buildings devoted to these purposes, and cease to wonder why it is that, notwithstanding the large sums of money expended, and the judicious and competent men employed to manage the convicts, so few of the prisoners become reformed by being shut out from the society of the world. The difficulty may be found, chiefly, I apprehend, in not having suitable buildings to allow of the convicts being kept separate; an arrangement which cannot be effected in prisons constructed in the common way.

The penitentiary at Auburn, alluded to by you, is said to be the best constructed and arranged prison in *our own*, and perhaps, in any country, inasmuch as it accomplishes, as far as can be hoped, the important purposes of a penitentiary, viz. the religious instruction, and reformation of the convicts. In this prison, separate cells are provided for each prisoner, and they are also kept as distinct as possible, when at their work-shops; and even at their meals, no communication with each other is had. The advantages of this arrangement is obvious, in the improved state of the prisoners, and in the perfect discipline under which they are kept. No concert can be formed among them for mischief, and in fact, they have so little communication with each other, that in most instances the name of one prisoner is unknown to another.

The most slight consideration of the subject will convince any one of the very great advantages that must result from this arrangement.

As our prisons are now constructed, 10 or 20 villians are shut up together for twelve hours or more, in every twenty-four, and their time its of course principally occupied in acts of wickedness, in concerting plans of villainy against the lives and property of our citizens. Any religious impressions, which may at any time be made on the inmates are of course eradicated by this holding communion together, night after night.

I sincerely hope that our enlightened Legislature, will, at its next session, attempt some radical changes in our Prison Discipline, and if found necessary, erect new prisons after the best models that can be obtained.

To those who are acquainted with the advancement, which has been made in the various arts of wickedness at our prisons during several years past, it will not be necessary to say more; they must be satisfied that the subject is of great importance and deeply concerns the peace and safety of the community.

I hope some abler correspondent will favor us with some suggestions on this subject. It may be proper for me to add, that in the remarks here made, no censure is intended on the officers of our prisons,—the fault consists in the ill construction of the buildings and not, as I believe, in any unfaithfulness in the performance of the duties of the several officers.

Z.

EVANGELICAL MISSIONARY SOCIETY. The Semi-annual meeting of this Society will be held at Dorchester Lower Mills, on Wednesday the 2nd of November. A Sermon will be delivered in Dr Richmond's Church. The skill and good taste for which the musical performances at this church are usually distinguished will give to those who attend, the hope of additional gratification from this source.

COMMONWEALTH OF MASSACHUSETTS.

BY HIS EXCELLENCY

LEVI LINCOLN,

Governor of the Commonwealth of Massachusetts.

A PROCLAMATION,

FOR A DAY OF PUBLIC THANKSGIVING AND PRAISE.

—o—

THE season having recurred, in which it has been usual for the Executive Authority to set apart a day as a religious festival, in public and solemn recognition of the mercies and blessings of Divine Providence through the preceding year, and there being the most abundant cause for present acknowledgment and gratitude to Almighty God, I do, by and with the advice and consent of the Council, appoint THURSDAY, the *twenty-fourth day of November* next, to be observed as a day of PUBLIC THANKSGIVING AND PRAISE throughout this Commonwealth. And I do recommend to ministers and people, of every religious denomination, to assemble on that day in their respective places of public worship, and to offer to the Author of all their enjoyments, their Creator, Protector and final Judge, the incense of hearts deeply sensible of his goodness.

That through the past year, and especially in a season of unusual heat and exhaustion, He has so generally preserved the health of the people of this Commonwealth. That He has prospered them in their ordinary pursuits, and in schemes of laudable enterprise ;—that He has given to the husbandman a propitious seed time, and rewarded his labors, in the cultivation of most of the fruits and products of the earth, with an abundant harvest ;—that our fisheries have been successful, navigation and trade unmolested and profitable,—manufactures and the arts improving, and widely and usefully extended ;—that the means of education are greatly diffused, and more wisely and generally appreciated and enjoyed ;—that the institutions of religion are held sacred, and all the people, in the possession of the Holy Scriptures and by the support of a pious and learned ministry, have opportunities for instruction in the great truths and doctrines, which pertain to their final accountability and future state of existence. And let thanks be given to GOD for the favors conferred upon us in common with the other States of the Union, that we have an able and impartial administration of the General Government ; that a spirit of conciliation and mutual confidence prevails amoug the people ; and that peace, prosperity and happiness are preeminently the enjoyment and the distinguishing condition of the nation.

And while we rejoice in the mercies which we have experienced, let us supplicate the Throne of Grace for a humbling sense of our personal unworthiness, for forgiveness of our sins, and for a spirit of wisdom and piety to reform our lives and regulate our future conduct. And with our praises let our prayers also be addressed to Heaven in behalf of our beloved Country : that Almighty GOD would be pleased to continue to us the blessings of peace and friendly and beneficial intercourse with other nations ;—that He would preserve the union of the States, their confidence in each other, and harmony between their respective governments and the government of the nation ;—that He would mercifully regard the President of these United States, and all others who are called to the discharge of public duties in the General and State Governments, and enable them faithfully and acceptably to execute the trust reposed in them ?—that He would look with especial favor upon the institutions of Learning, and increase the disposition to cultivate the means of literary and religious improvement with which we are so highly favoured ;—that He would restore joy to those places which have been visited with the sadness of pestilence, and be the health of the countenance of His people through every part of our land ;—that He would give success to the labours of industry, and prosper every lawful employment and undertaking.

And in our prayers may we not be unmindful of the condition of our fellow men in other regions of the world, but earnestly and fervently commending them to the mercy of God, beseech of Him, that He would extend the blessings of civil liberty and of just government to the oppressed and struggling nations of the earth ; that the arm of despotism may be arrested, and man, in a state of civil society, may rise to the dignity of his moral nature, and, in the exercise of the capacity of self government be *free* ;—that He would prosper with a speedy and glorious issue the means which are employed to disseminate a knowledge of His Holy Character and Will, and cause all the people who dwell on all the face of the earth to understand and practice the way by which, through a divine redemption, they may hope to be finally happy.

And the people of this Commonwealth are requested to abstain from such labours and amusements as are inconsistent with the religious services of the occasion.

Given at the Council Chamber in Boston, this twenty-first day of October, in the year of our Lord one thousand eight hundred and twenty-five, and in the fiftieth year of the Independence of the United States of America.

LEVI LINCOLN.

By His Excellency the Governor, with advice and consent of the Council.

EDWARD D. BANGS, *Secretary.*

God save the Commonwealth of Massachusetts !

CATHOLICISM. The following testimony to the Catholicism of Bishop Cheverus, is from a late Paris paper. The anecdote in relation to the Protestant Church is truly honorable to the subject of it, though it is only what would have been expected from him by those who knew him while resident in our city.

" If it be a source," says the Paris Journal, " of bitter affliction to the French, who are sincerely pious, to behold men, in the name of the God of peace and love, perpetrating crimes and committing acts abhorrent to religion, it may be also to them the cause of much consolation to witness the conduct of a truly virtuous and dignified prelate, directing his justly established and virtuously acquired influence to extinguish the flaming brands of fanaticism in the hands of a people too long agitated and convulsed by perfidious instigators. For this pleasing spectacle the citizens of Montauban are indebted to Bishop Cheverus, whose tolerant, sapient and christian discourses have secured tranquillity to the protestants of his diocess ; and who has destroyed the prejudices which bigots, before his arrival in that city, had industriously fostered. This worthy apostle of the Redeemer has said, in his splendid cathedral, with evangelical meekness, ' My brothers in Christ, we have in the midst of us brothers of another persuasion—they are christians, and we ought to love them as our brothers in Christ.' At another time, passing near to his palace, then undergoing repairs for his reception, a gentleman remarked to him that he could not but regret the contiguity of the protestant church to the episcopal residence—the Bishop replied, ' J'aime, bien d'avoir pour voisins des gens qui prient Dieu'—'I like much to have as my neighbors people who pray to God.' Modest, frugal and indefatigable, this man of God preaches in every church in his diocess ; and the churches are too contracted to contain the numbers thronging to hear him."

General Intelligence.

FIRES IN NEW BRUNSWICK. Accounts have been received of distressing fires in New Brunswick. It appears to have been a fire which extended from the woods to the settlements. We are told that at Fredericksten 68 houses were destroyed, and that the loss was $120.000 The sum of $5000 has been subscribed in St. John's to relieve the sufferers. The Boston Statesman gives the following account of the ravages of the fire at Chatham and Miramachi.

At Chatham, the fire first broke out in the woods on the North West Branch, and, aided by a strong gale, burnt all before it in the N. W. settlements, to the extent of 100 miles in length, and 40 in breadth on both sides the river. The towns of Newcastle and Douglass, were entirely destroyed, not 20 houses left standing on that side the river. The back settlements are all destroyed—those at Bartibogue, and Nappan, and many cottages between Nelson and Chatham. The provisions in the stores were all destroyed, and numbers of lives were lost. The wild beasts from the woods are seen dead, and thousands of fishes are floating about. In Chatham not less than 1500 persons are without shelter, food and clothing.

At Miramichi, the settlement from the Court House for 10 miles, including the stores of the principal merchants, were burnt. The inhabitants fled to the river and many crossed in boats, floats, &c. ; and it is added that a number of families perished in the flames on the N. W. Branch. The wind blew a hurricane at Miramichi—the vessels were burnt wholly up.

GREECE. The Courier Francais states that authentic letters from Greece, announce that the Provincial Government of Greece had made and published an act of submission to England, invoking its protection on the same condition as of the Ionian Islands. " This news" says the Courier, " has reached the French Ministry, which endeavours to conceal it because it dreads its influence on the political horizon. But in spite of its precaution, private letters have escaped the notice of the post office, and vigilance of the police."

" The Greeks, forsaken or betrayed by the continental Powers, saw no other means to avert a storm which was ready to swallow them up.

" If as men we must applaud the step they have taken to escape complete extermination and the ferocity of the Turks, we have, as Frenchmen, more than one reason to regret it.

The Courier proceeds to express its disapprobation of the course which the French Ministry had pursued in relation to Greece, and alludes also to the advantages and strength which England and Russia perhaps would gain by the proposed connexion with Greece. The Courier concludes with the following remarks.

" Whatever be the chances of the clouded futurity, our interest for the Greeks must not now grow cold ; as Christians, let us not cease to aid the Christians in the East to shake off the horrors of the Mussulman yoke. Their situation is not desperate, since the letters which describe their misfortunes confirm that Ibrahim Pacha, master of the ruins of Tripolizza, and traversing the Peloponnesus in all directions, has not heard the supplications of a single Greek ; and a population of 500,000 souls, that have taken refuge in the mountains, are resolved to defend themselves there till they are at length succoured."

By accounts from Trieste, as late as Aug. 28. it appears that several Christian European agents had interceded with the garrison at Missolonghi to capitulate to Ibrahim Pacha, as there was little hope, but, from his superiority of force, all further resistance would be only a needless waste of blood.—In relation to this well-intended interference of the agents, the account from Trieste says :—" The brave Noto Bozzaris rose in the council of War, and said, ' Rather shall the enemy plant his standard over our bones and our ashes, than we will accept such proposals ; the persons who will thus interfere, will do well to refrain in future from such proposals, otherwise they might meet with a more unwelcome reception. The Greeks are ready to meet with courage any force whatever."

The following more particular account of the result of the battle will be interesting to our readers.

With this answer the Christian Mediators were dismissed. When the Captain Pacha saw that his worthy friends could do nothing, he wrote to Mehmed Redschid Pacha, that, as the Greeks would not listen to any amicable proposals, and their fleet was cruising near his, he could not stay any longer, for fear of being attacked. He therefore thought it necessary that Redschid should, without delay, make another attack on Missolonghi. This was done on the 1st of August, at 4 o'clock in the morning; at the same time 100 large and small Turkish boats, with 400 men on board, penetrated into the channel of Missolonghi. The besieging army of Redschid Pacha amounted to 35,000 men. Captain Buratovich, commanding an Imperial Austrian brig, was witness of the engagement by sea and land, but he could observe little on account of the fire and smoke. The cannonade was so heavy on both sides, that the neighbouring coasts trembled.—When the firing ceased, Capt. Buratovich approached the fortress—heard the cry of joy of the Greeks—saw the standard of the Cross waving in triumph on the walls of Missolonghi, and the disgraced assailants retreating, after having suffered great loss—this was on the 1st of August. On the same day the Turkish fleet was attacked by 13 Greek ships, which burnt a frigate, a corvette, and a large schooner, and took one brig. The Austrian Captain arrived in Corfu 14th August, where an English frigate had also arrived from Missolonghi. The Captain of this frigate related that above 12,000 killed and wounded Turks lay in the ditches of the fortress of Missolonghi, not including the great numbers in the adjacent country. The Lord High Commissioner Adams himself seemed to rejoice with the Greeks ; he said repeatedly that the Greek soldiers and their commanders deserved the greatest rewards. He himself would not fail to give his government a particular account of what had passed. Ibrahim Pacha is in a situation not much better—he is closely surrounded, and the Peloponessians will not listen to any of his overtures.

PHILADELPHIA, Oct. 22.—The Governor General of Havanna, under date of the 25th ult. has addressed a proclamation to the wealthy and humane portion of the inhabitants of Cuba, calling on them for assistance to relieve the sufferers of Porto Rico in a most dreadful hurricane which took place on the night between the 26 and 27th.—It is thus represented, —" The Hurricane lasted about three hours, and never was so dreadful a one experienced in that Island—it laid in ruins many villages, and the crops it destroyed, and number of persons which were lost under ruins of houses or carried off by torrents are incalculable. That part of the Island near St Johns, the villages of Cangresos, Rios Piedras, Guaynabo, Vega-Vaja, Vega-Alta, Toa Veja, Gaguas, Gayez, Humacas, Eubucoa, and many others have almost disappeared.—and even the *mountains* have, in some instances, been much reduced in size and appearance. The ravages in the South had not been heard of. The Moro, Government house, and walls of the city of St Johns, had suffered great injury, and the bridge, (St Antonio,) had been destroyed—every vessel in the harbours along the coast from East to West, was also lost, or materially damaged."

Howard Benevolent Society. The members of the Howard Benevolent Society are hereby notified, that their Fourteenth Annual Meeting will be holden at the Exchange Coffee House, on Monday evening next (Oct. 31st,) at a quarter before 2 o'clock. Punctual attendance is particularly requested

In behalf of the standing Committee,

Oct. 28. GERARD HALLOCK, *Sec'ry.*

THANKSGIVINGS. The Governor of this state has appointed Thursday the 24th November, as a day of Thanksgiving and Praise in Mass. The same day will be observed in the states of New-York, New-Hampshire, Vermont, Connecticut and Maine.

MISSOURI EXPEDITION. The Missouri Advocate of the 24th Sept. informs, that letters had been received from Mandan Village, dated Aug. 15th giving information that General Atkinson and Maj. O'Fallon had arrived there the 26th July, had met the Crow Indians and entered into a treaty with them, and that the entire object of the expedition, so far, had succeeded. The Commissioners were expected to return by the first of November.

GEORGIA ELECTION. The National Journal of Saturday states that the returns from 52 counties leave a majority for Troup of 721 votes. The Savannah Georgian of the 13th says that the majority from the counties to be heard from would be in favour of Clark, but thinks that Troup has been elected by a few hundred votes.

HARVEST MOONS. This is the last of a series of ten years, in which the moon has proved the most beneficial to farmers, for reaping, and gathering in the fruits of the earth, viz. from 1816 to 1825, inclusive. The preceding nine years, from 1807 to 1815, inclusive, were in the class of those in which, from natural causes, the harvest moon has been least beneficial. Such also will be the years from 1826 to 1832.

Liverpool Mercury.

JUNIUS. The mystery of the authorship of Junins' Letters would appear to increase in equal ratio with the increase of forced claimants. If we are not misinformed, the public will forthwith have to judge of *another*, and that a very commanding name. *Lon. Lit. Gaz.*

In the census of Albany just completed, the population of the city is ascertained to be 15,074. In 1820, it was 12 630.

In this census many particulars are ascertained, which are not required to be taken in the census made under the authority of Congress. The number of births during the last year was found to be 547, and of deaths 387.

FROM CADIZ. Capt. Forbes, arrived at New-York, from Cadiz, has furnished the editors of the Gazette with the names of a great number of distinguished characters who had been arrested on a charge of conspiracy against the King. Capt. Forbes states that that part of Spain unoccupied by French troops was in a dreadful state, personal safety being very uncertain. The Royalists were tolerated in every species of brutality towards the Liberals. Cadiz was as tranquil as a city without trade could be. The Colombians had taken many prizes in sight of land, and the coasting trade was destroyed. The brig Merced, from New-York, arrived off the harbor on the 4th, and was ordered to Gibraltar by the French !

Com. Gaz.

Mr. OWEN, and his system, are very violently assailed in some of the western newspapers. It is said that his disciples " have thrown aside the Christian faith, and even the belief in a Deity." We much doubt whether this accusation is made in a *Christian* spirit, though not acquainted with the religious tenets taught at New Harmony.—*Niles.*

The U. S. frigate Brandywine was spoken Sept. 20, by the ship Lancaster, which arrived at Philadelphia, on Sunday last, in lat. 48. long. 26. The Brandywine sailed from Chesapeake Bay on the 9th.

OBITUARY.

In Salem, on Thursday morning, at about 1 o'clock, Mrs. Hannah Robinson, relict of the late Mr. Samuel Robinson, at the age of 80 years.

The lingering illness of which she died, and the last hours of which were attended with the utmost distress, she bore with remarkable patience and fortitude, and with a christian resignation to the will of heaven, which can be ascribed only to the consciousness of a well spent life. Liberal and generous to the utmost her small means would permit, she spared neither her purse nor the most active and indefatigable personal exertions for her friends and neighbors, among whom she seemed to consider every one who needed them. She never hesitated to give friendly advice and even reproof, where deserved, to the present; but, far from indulging in scandal and detraction, she strenuously defended the absent, put the most favourable construction on their conduct, and made charitable allowances for human frailty and imperfection. She was actuated by religious principle in whatever she said or did, and was a firm, modest, unpretending, yet devout believer in Christianity. It is a consolation to her friends, that as she was governed by its dictates, she can hardly fail of reaping its rewards.—*Salem Gaz.*

Ordination.

In Garland, (Me.) on Wednesday, the 19th inst. the Rev. Isaac E. Wilkins, as Pastor of the Congregational Church in that place.

MARRIAGES.

At Washington, John H. Houston, Esq. of the Treasury Department, to Miss Gertrude Parker, daughter of the late Commodore Truxton.

In this city, Samuel Howard Huntington, Esq. of Hartford, Conn. to Miss Catharine Hutchinson Brinley, of this city.

In Norridgwock, Mr George V. Edes, Printer, to Miss Susan Witherell.

In Kennebunk-port, Mr Nathaniel Dana, merchant of Portland, to Mrs Lois Payson, of Ken.

At Dover, NH. on Thursday morning, 20th inst. Mr Benj. Barnes Jr formerly of Boston, to Miss Pamelia Hanson, of the former place.

DEATHS.

In this city, on Thursday, Joseph Donnison, Esq. aged 36 years.

At Dorchester, Albert, son of Mr Joseph Foster, aged 20.—Frances A. Loring, aged 3 years and 2 months.

In this city, Mr James Brackin, aged 75.

In Savannah, 30th ult. Mr Samuel Moore, aged 22, son of A. Moore, Esq. of New Hampshire, and brother of Mr John Moore, of S.

At the U. S. Armory, in Springfield, Adonijah Foote, Esq. aged 48, Master Armorer of that establishment.

In Easton, on Friday evening last, Mr Reuben Harlow, aged 26.

In Haverhill, on Sunday evening, Mrs Mary, wife of Dr Peter Osgood, and daughter of the late Benj. Willis, Esq. of Haverhill.

On Saturday morning, Mrs Fanny, wife of Mr Warner Whittier, and daughter of the late Samuel White, Esq. of Haverhill.

SPANISH LANGUAGE.

MUNROE & FRANCIS, 128, Washington street, this day publish—Colmena Espanola ; o, Piezas Escogidas de varios Autores Espanoles, morales, instructivas, y divertidas ; con la varia significacion en Ingles de las particulas, voces y frases idiomaticas al pie de cada pieza y en el Indice General ; todo acentuada con el mayor cuidado al uso de los Principiantes. Par F. SALES, Instructor de Frances y Espanol en la Universadad de Harvard Cambridge.

The first object contemplated, in making this compilation of Spanish Extracts with English explanations at the bottom of each piece, has been to render the knowledge of that language easy to the student, and the task of instructing less arduous to the teacher. The only requisite preparation to enable any one to translate this book will be, committing to memory the declension of Nouns and Pronouns, the Auxiliary and Impersonal Verbs in Josse's Spanish Grammar.

The second object of this compilation is, to facilitate the reading of the Spanish, by accenting every word that could produce the least hesitation in the minds of learners, in regard to its proper pronunciation.

The Spanish language is extremely easy to pronounce ; all the words are sounded, and the only difficulty, that occurs to the student in reading, is to ascertain the place where to lay the accent. This difficulty, teachers well know to their great vexation, is increased by the careless manner in which Spanish imported books are corrected.

We are sensible that the kind of labour we have undertaken does not produce to him who performs it an honor corresponding with its wearisomeness ; but as we were equally sensible of the want of such an elementary Spanish work, we have patiently devoted whatever of leisure our regular occupations permitted us during the past season to prepare it, and now give it to the public, trusting that it may prove useful.

oct. 26.

LONDON BOOKS.

MUNROE & FRANCIS have received an invoice of English Books, which they can sell cheaper than usual ; among them are,

Hooker's Works, 2 vols. 8vo.
Paley's Works, complete in 1 vol. 8vo.
Johnsons' Works, complete in 1 vol. 8vo.
Granger's Biographical History of England, in 6 vols. with 310 portraits.
Montague's Essays, 3 vols. 8vo.
Imison's Elements of Science and Arts, 2 vols. 8vo.
Mortimer's Commercial Dictionary.
Watkins' Scripture History.
Watkins' Cyclopedia.
Brown's Philosophy, 4 vols.
Gibbon's Decline & Fall of Rome.
Ferguson's Rome, in 1 vol. 8vo.
Pocket Bible, with half a million References.
Sismondi's History of the Literature of the South of Europe, 4 vols. 8vo.
Jones's Biblical Encyclopedia, with maps and plates.
The Oracle of Human Destiny, or the unerring forteller of Future Events.
The World in Miniature, edited by Frederic Shoberl, in 35 vols. with 5 or 600 coloured Engravings.
Leigh's Picture of London, with and without the coloured Costumes.
Brewer's Picture of England ; or historical and descriptive Delineations of the most curious works of Nature and Art—with upwards of 250 Engravings.
Aikin's British Poets, in calf and in boards.
Haslitt's British Poets, in calf and boards.
The whole Works of Adam Smith, L. L. D.
Stackhouse's Epitome of the History, Laws, and Religion of Greece.
Frey's Hebrew, Greek, Latin, and English Dictionary, in 2 vols. 8vo.
Works of Lord Bacon in boards and in calf.
Henry's History of Great Britain, in calf.
Goldsmith's Animated Nature.

☞ A further catalogue in future papers.

Oct. 29.

KIPPIS' SERMON.

FOR sale at C. Register Office, No. 81 Washington Street, " A Sermon on the Lord's Supper, by Andrew Kippis, D. D." oct 29.

☞ REMOVAL. ☜

THE Counting Room of the Christian Register is removed to the Chambers of the large building called CORNHILL SQUARE, No. 81 Washington Street, nearly opposite the head of State Street.

☞ The Treasurer of the Massachusetts Peace Society, may be found at the abovementioned place.

RELIGIOUS TRACTS.

AN assortment of Religious Tracts may be be found at the Counting Room of the Christian Register No. 81 Washington Street near the head of State-st. Also Children's Books.

☞ Orders for Unitarian Tracts and Books will be promptly attended to.

APPEAL TO LIBERAL CHRISTIANS.

JUST Published and for sale at this office, and at the bookstores generally, " An Appeal to Liberal Christians for the cause of Christianity in India, by a member of the Society for obtaining information respecting the state of religion in India." oct 15.

MR GREENWOOD'S SERMON.

THE Sermon of the Rev. Mr Greenwood, at the late anniversary of the Boston Female Asylum, is just published at this office. oct. 15

AMERICAN UNITARIAN ASSOCIATION.

THE General Depository of the Association is established at the office of the Christian Register, No 81, Washington street, (Up-Stairs.)

Mr David Reed is appointed General Agent for the sale of Tracts from whom subscribers and agents will receive their supplies. oct 22.

UNITARIAN MISCELLANY.

COMPLETE sets of the Unitarian Miscellany may be had at the Counting Room of the Christian Register, No. 81 Washington Street.

☞ Also odd numbers furnished.

RESIGNATION.

RESIGNATION, an American Novel, by a Lady, in two volumes This work is for sale at the Counting room of he Christian Register, and at the Book Stores generally.

ROBERT FOWLE.

FOR SALE at this office, and by *Cummings, Hilliard & Co. Munroe Francis*, and the Booksellers generally, small book intended for children, entitled *Robert Fowle*. For sale also by *J. W. Foster*, Portsmouth, N. H. and *J. R. Buffum*, Salem.

WARE'S DISCOURSES.

FOR SALE at this Office WARE'S Discourses on the *Offices and Character* of Jesus Christ.

MISCELLANY.

From the New-York Statesman.

HAYTI.

Messrs. Editors—The recent acknowledgment of the Independence of Hayti by France, the only power interested in withholding a recognition, the probability that it will soon assume its rank among the nations, and the effect which such an event may produce among an unfortunate portion of our own population, have induced me to suppose that a sketch of its history from the commencement of its revolutionary struggles to the present time, might not be unacceptable to your readers.

It is well known that Hayti, or St Domingo, is the largest of that cluster of Islands denominated the West India Islands, lying in the mouth of the Gulph of Mexico. In its early settlement it was divided into two parts: the Eastern, the capital of which was St Domingo, was claimed by Spain; and the Western, the capital of which was Cape Francais, was under the dominion of France. The population of this part of the Island amounted to about 750,000 persons, of whom 700,000 were blacks, and the remainder mulattoes and whites. The latter who were principally planters, lived in the extreme of luxury and dissipation; while the two former, although they were some of them free, and possessed of considerable wealth, were compelled to suffer many indignities from the lordly whites. At the time the revolution commenced St Domingo had attained the greatest prosperity, the income of the proprietors was immense, and had the colony remained quiet, might long have enjoyed such prosperity. The madness of Paris, however, was contagious, and a correspondent frenzy seized on the most wealthy part of the colonists. They planted the tree of Liberty in the midst of a population where the slaves are seven to one, and while they pulled down the established authorities, preached the doctrines of equality, and the rights of man. The sensation created by this foolery among the negroes was trifling, but the free people of color, who were at least equal in numbers to the whites, soon presented their claim to equality for the whole class. A mulatto of the name of Lacombe, was the first who dared to make the attempt of prostrating the barriers which pride had drawn around the privileged whites. He presented a petition to the colonial authority, in which he "demanded in the name of the Father, Son and Holy Ghost, all the rights and privileges of man."—This lawful act was voted the act of an incendiary—Lacombe was sentenced to the gallows—and all who signed it were banished. These proceedings were followed by a declaration on the part of the whites, that "they would sooner die, than participate their political rights with a bastard and degenerate race." But through the powerful influence of Brissot and La Fayette, in the National Assembly, a decree was passed on the 15th of May, 1791, by which all free people of color in the French Colonies, were entitled to the rights, and enjoyment of the privileges, of French citizens. Still the whites refused to submit. Vincent Oge, a young man of color, left Paris for Domingo, collected about 300 men, and determined to cause by force the rights of his class to be respected; but his force was dispersed, and he and his second in command, condemned to suffer the most excruciating tortures and death. A great number of the others were banished or sent to the galleys for life. These massacres separated forever the Mulatto from the Creole, and the ties of family connexion were from that moment totally dissolved. The Creoles concluded that all danger had ceased with the punishment of Oge; "but they were sleeping on the margin of Vesuvius, and the first jets of the volcano were not sufficient to awaken them."

The negroes were habitually considered unworthy of notice, but events proved that they were not inattentive observers of the passing scenes. The first affair in which they were concerned, was in August, 1791, when a fire, attributed to them, broke out on a plantation in the northern part of the island. Without inquiry, every negro on this plantation was deemed a criminal, and all that could be caught were made the victims of Creole justice. This aroused them, and before many days the whole of the northern part of the island was in flames, while all the whites that fell into their hands were put to death without distinction of age or sex. The white population imitated the negroes by torturing every one, whether innocent or guilty, that fell into their hands. Amidst these horrid scenes, some extraordinary instances of the fidelity and attachment of the slaves to their white masters, was exhibited. A negro who joined the insurgents was determined to save the lives of his master and family. He conducted them by night to a place of security, in the day returned to the insurgents, and thus for 15 days were they fed and preserved by this faithful negro.

Alarmed at last, M. Blanchlande, the Governor, issued a proclamation inviting them to return to their duty, but it was too late. They already were well organized, and their principal leader, named Jean Francais, answered in the name of the officers and army: "It is too late. God, who fights for the innocent, is our guide; he will never abandon us; behold our motto—"To conquer or die!"

The men of color now determined to revenge the death of Oge. A general rising took place in the west and south, and the country around Port au Prince to the extent of thirty miles was devastated. A *concordat* was however concluded between the mulattoes and the whites, by which the latter agreed to admit in full force the decree of the 15th of May. At this unfortunate moment the decree was repealed at Paris—the mulattoes believed themselves betrayed, and the flame which had only been smothered, burst out again with redoubled fury. Three commissioners were sent from France to regulate the affairs of the colony, but their arrival was only the precursor of more dreadful scenes, as the utmost dissension prevailed between them and Galband the Governor, while the opinion spread abroad that they intended to liberate the blacks. This opinion was derived from the celebrated exclamation of Robespierre in the National Assembly; "Perish the colonies, rather than sacrifice one iota of the principles of liberty!" Thousands of persons of all descriptions embarked for the United States; and many repaired to England, by whom the English government was persuaded to attempt taking possession of the island. Col. Whitlocke with a body of troops from Jamaica, took possession of Jeremie, and St. Nicholas, on the 19th of September, 1793. The commissioners had collected an army of 25,000 men, but not considering these sufficient to drive out the English, had recourse to the desperate measure of proclaiming the freedom of the blacks, and the abolition of slavery. The consequence of this proceeding was, that 200,000 blacks fled to the mountains, and seized the fastnesses with which they abound; while an armed band of 30 or 40,000 negroes plundered and ravaged the northern districts, instead of contributing to the expulsion of the English from the island. Port au Prince fell into the hands of the English troops, and the Commissioners with about 2000 men, and an immense booty retired to the interior.—Here they found themselves prisoners to the Mulatto General Rigaud, and the negro chief Toussaint L'Ouverture; but they soon escaped, and left a colony of which their conduct had been the ruin.

General Toussaint L'Ouverture, the negro chief, must be considered as one of the most extraordinary, and we may add distinguished men, which the last century produced. After being a slave for near 50 years, he became Captain general, and governor of the whole Colony, which his wise measures saved from total ruin, and nearly restored to its former prosperity. The French directory could not behold the movements of this man without alarm, and they continued to send out commissioners, to watch and control his proceedings. Santhonax, Rochambeau, and Hedouville, successively found themselves cyphers in the colony, where Toussaint was every thing. On Rochambeau's remonstrating with Toussaint, on the little regard paid his representations, Toussaint ordered him on board a Corvette, and sent him to France. The Mulatto chiefs Rigaud and Petion, headed an insurrection against him, but Bonaparte then confirmed the title of Toussaint as commander in chief, and Rigaud and Petion embarked for France. Sensible that the reports of the Commissioners would be unfavorable, he sent his two sons to the Directory, as pledges of his attachment to France. Gen. Maitland who commanded the English army, finding that one reinforcement melted away after another, by fatigue and sickness, availed himself of the "bridge of gold" provided by Toussaint, and with his troops left the Island in his undisturbed possession. Toussaint now set about restoring order, and improving the finances. The negroes were induced to return to their labour, by receiving one fourth of the proceeds of the soil; and under the new system, the colony advanced as by enchantment. Toussaint on his tour through the Island, was every where hailed with acclamation; and all classes regarded him as their guardian angel. That such popularity should have made him a little vain, is not surprising, and he used to term himself the Bonaparte of St Domingo. Levaux, the Governor, admitted, that if St Domingo carried the colours of France, it was solely owing to the talents and influence of Toussaint. Of the most unimpeachable morals, he lived with the greatest simplicity and temperance; the most excellent regulations were introduced and enforced—and his character may safely be considered as one of the few on which mankind delight to dwell, when involved in the vortex of revolutions.

After the peace of Amiens, Bonaparte, urged by the expelled planters, unfortunately determined on their reinstatement in their possessions, and the subjugation of the emancipated slaves. General Le Clerc, the brother-in-law of Bonaparte, was accordingly sent to the Island with 25,000 men, the flower of the French army, and assisted by a powerful fleet, arrived in the bay of Samana. Toussaint hastened to the spot. "We shall all perish," said he to Christophe, "all France has come to St Domingo." The division of Rochambeau landed at Fort Dauphin, and commenced the war by a furious attack with the bayonet on the crowds of negroes whom curiosity had collected to witness their debarkation, and hundreds were killed on the spot. Le Clerc, on attempting to land at Cape Francais, with the main body, was forbid by Christophe unless the consent of Toussaint was obtained. Le Clerc then addressed a menacing letter to Christophe, and sent on shore printed copies of a proclamation drawn up by Bonaparte, in which, the inhabitants of St Domingo, of whatever colour, were declared "all French, and all equal;" and denounced the heaviest penalties against all who should be found in arms against France. This proclamation, and invitation to obedience, backed with such an overwhelming force, shook the allegiance of the whites to Toussaint; and Christophe left the town, carrying with him 2000 of the whites as hostages, not one of whom was injured in the massacres and disturbances which followed. The active preparations of Toussaint, induced Le Clerc to open a negociation; and the two sons of Toussaint, brought out by Le Clerc, were sent to their father, to induce him, if possible to comply with the wishes of the first consul. It was in vain—Toussaint had made his preparations for opposing the French army, and after an interval of two hours, left his sons to decide between their native and adopted country. Their mother succeeded in detaining them, and they fell bravely defending their rights. Toussaint and Christophe were now declared outlaws, and a price set upon their heads by Le Clerc. The war was carried on with great vigor, while every exertion was used by the French to cause defection among the black troops. La Plume and Maurepas went over with their forces—the negroes tired of war—and notwithstanding a large body of forces remained faithful, a negociation was opened by Christophe, which resulted in amnesty for the past, for Toussaint, Dessalines, and himself, and the sovereignty of France was acknowledged by all the constituted authorities of the Island.

Toussaint retired to his estate at Gonaives, a privilege expressly granted, to enjoy the repose which peace promised. But the secret orders of the directory were to be executed. In the dead of night, a ship of the line and a frigate entered the harbor, landed a body of troops, surrounded the dwelling of Toussaint, forced him aboard the ship, and sailed with him and his family to France. Two chiefs, who attempted to rescue him were shot; and about one hundred of his confidential friends were arrested, sent to the fleet, and never afterwards heard of. Toussaint was kept a close prisoner, separated from his wife and children, and on their arrival at Brest, was permitted to see them once, and take leave of them forever. His wife and children were conveyed to Bayonne, and nothing more was ever heard of either. Toussaint was removed to Besancon, and there immured in a dungeon, which speedily became his grave. Thus perished Toussaint L'Ouverture, one of the greatest men of the age; and these execrable acts have entailed eternal disgrace on their perpetrators.

The eyes of the blacks were opened to the real designs of the French by this atrocious outrage on their chief; and Christophe, Dessalines, Clervaux, and Bellair, with his heroic wife, flew to arms, resolved to expel the invaders or perish. Le Clerc and most of his officers were attacked with disease; the reinforcements caught the pestilence, and thousands perished; yet the most inhuman cruelties were continually perpetrated on the blacks, and blood hounds were introduced from Cuba, to assist in their extermination. In the midst of these horrors, Le Clerc died, and Rochambeau succeeded so the command. The war was carried on with various success, but at the close of the year, the French had lost 30,000 men, principally victims to the climate. Dessalines commander in chief of the negro army advanced into the plain of the Cape, and was attacked by Rochambeau with his whole army. The battle was obstinate, the carnage terrible; many were made prisoners on both sides, but the victory could be claimed by neither. The French put to death about 500 of their prisoners, and Dessalines to retaliate, selected all the officers in his possession, and made up the same number from the privates, erected 500 gibbets and hung the whole number in sight of the French army. Rochambeau retired to the city, and in May, 1803, war having been declared between France and Great Britain, he was blockaded by an English squadron, and besieged by Dessalines. After suffering the greatest miseries from pestilence and famine, being compelled to eat those very dogs which had been procured for hunting the negroes, he capitulated, and with his few remaining troops sailed for France. Dessalines immediately declared the independence of Hayti, in a proclamation which began thus: "In the name of the Black people and men of Colour—the Independence of St Domingo is proclaimed. Restored to our primitive dignity, we have asserted our rights; we swear never to yield them to any power on earth. The frightful vale of tyranny and prejudice is torn in pieces. Wo be to them who would reunite its bloody tatters!" It then proceeded to invite those proprietors who had left the Island and had not borne arms against their brethren, to return; but denounced "chains and deportation" against those who foolishly imagined themselves destined to be masters and tyrants, instead of equals. On the 1st of January, 1804, a formal declaration of independence was issued, and signed by the generals and chiefs of the army. Jean Jacques Dessalines was appointed Governor General for life, with power to execute the laws, and appoint a successor. Irritated by the cruelties the blacks had suffered, the first months of his administration were stained by the blood of the white aggressors. On the 28th of April, a horrid massacre took place, immediately after which he issued a proclamation, stating that justice was satisfied for the crimes of the French, and invited those who had escaped to appear on the parade, and receive tickets for their future safety. Hundreds made their appearance and were instantly led to execution.

On the 8th of October, 1804, Dessalines procured a catholic missionary to crown him Emperor, with the title of Jacques the I. On this occasion he signed a constitution, declaring Hayti to be free—decreed the equality of rank—the abolition of slavery—adopted the general name of *blacks* for the subjects of Hayti—and declared that no one was worthy the name of Haytien, who was not a good father, a good son, and a good soldier. Dessalines with all his crimes, had many good qualities; he established schools, and the young Haytiens were generally taught to read and write; qualifications of which Dessalines himself was totally ignorant. Notwithstanding his numerous proscriptions, the colony progressed rapidly under his government, until he fell by the hands of the mulatto soldiers of Petion, on the 17th October 1806, Christophe was now called to the head of the government, and in a proclamation, denounced the crimes of which Dessalines had been guilty. He however deplored the fate of his predecessor, who, he said, had been put to death without inquiry into his conduct. Always jealous of the mulattoes, the Blacks now attacked the men of colour, and Petion with his followers narrowly escaped into the southern and western districts, where a government was organised—the Republic of Hayti proclaimed on the 27th of December, and Petion elected President. Between the partizans of the two chiefs, a civil war now commenced, and continued some time, until by a tacit agreement, the mulatto chief fixed himself in the south and west, with Port au Prince for his capital; while Christophe established himself in the north, at Cape Francais, and on the 2d June, 1811, was crowned King of Hayti, by the name of Henry the I. In this division of the population, there was about 260,000 Republicans, and 240,000 Royalists; and these were composed of 480,000 blacks, 20,000 persons of colour, and 1,000 whites, principally Germans.

Petion was a native Mulatto of St Domingo, but educated at the Military Academy in Paris. His manners were mild, and conciliating, and such was the confidence of his class in his abilities and integrity, that he was enabled to preserve the remains of the people of colour, and establish unlimited control over 250,000 blacks. He was a very virtuous and amiable man, the idol of the people, and their confidence in him was unbounded. Christophe was born a slave on the Island of St Christophers, from whence he derived his name, and at the insurrection in 1791, he was still a slave in St Domingo. He was the early friend and faithful adherent of Toussaint—his military talents respectable—his courage unshaken, and his disposition the reverse of Dessalines' being humane and benevolent. Under these two systems of government, St Domingo flourished; the population increased—commerce was extended—confidence was restored, and the system of the finance, after defraying all expenses, left 15,000,000 of livres at the disposal of the King and President. Notwithstanding the signal discomfiture France had received, St Domingo was too valuable, to renounce all the hopes of again attaching her to the empire, and she still manifested a disposition to renew the assault. The consequence was, that both the governments were obliged to keep a large force constantly embodied, and in readiness to repel the threatened invasion. These troops in the whole amounted to 50,000 men, completely organized and disciplined; and the President and King ordered, that on the first appearance of a hostile French fleet and army, every town on the coast should be destroyed, the women and children take refuge in the mountains, and the whole male population fly to arms. The watch word was to be "Remember Moscow."

Things remained thus until 1818, when Petion died. He was universally lamented—his funeral was attended by the whole population of Port au Prince—and when General Boyer pronounced his funeral oration, the whole multitude were in tears. Boyer succeeded him as President of the Republic, and although an attempt was made to kindle a war between him and Christophe, it was happily unsuccessful. In 1820, Christophe was assassinated at his residence of Sans Souci, by his soldiery. Disturbances took place, which threatened the repose of the Island; but by the address of Boyer, the Republican Government was adopted in that part of the Island hitherto attached to the royalist. As the Spanish part of the Island had previously been taken possession of by the Republicans, Boyer found himself in undisputed possession of the whole Island. This union was attended with the best consequences, its strength could be directed to one point, and its ability to resist invasion greatly increased. Since that time a train of negociation has been in progress, the result of which is at last made known. It appears that France relinquishes all claim to the Island, acknowledges its independence, and in return receives from the Haytien Government the sum of 30,000,000 of dollars, payable in six years. This is a large sum, but infinitely better for both, than to wage another destructive war. For ourselves, we consider this event as one of the most important kind. By it the great question is satisfactorily solved, whether the African race are capable of self-government, and the advantages of civilization. What the result will be is unknown—but when we remember that Cuba, with a population of a million of negroes and tottering to its fall, is separated from Hayti only by a narrow straight—that the blue mountains of Jamaica, covered with a dense cloud of 40,000 blacks, are visible from the same point, we cannot but believe that the foundation of a mighty negro empire is laid, which will soon rival any of those formerly existing on the southern shores of the Mediterranean. And the man who can contemplate the consequences to a large part of our own country without trembling, must be possessed of hardy nerves; "Revolutions never go backward;" God grant that the further liberation of the blacks from slavery, may not be accompanied with the scenes of St. Domingo!

W. G.

MEDICAL BOOKS.

THE following Medical Books, some new, and some second-handed, are for sale at this office.

Kiel's Anatomy.
Monroe's Do.
Boerhaave's Academical Lectures 6 vols.
Pott's Surgery 2 vols,
Bell on Ulcers.
Chaptal's Chemistry.
Cullen's Materia Medica 2 vols.
Cutbush Observations.
Hosack's Practical Nosology.
Townsend's Guide to Health 2 vols.
Smith on the Nerves.
Med. Repository 5 vols. and 17 numbers.
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Edinburgh Do.
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N. England Journal of Med. Surgery 8 vols. and 8 Nos.
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Mead on poisons.
Hooper's Med. Dictionary.
Orton's Expositions 6 vols.

☞ Also, Parr's Medical Dictionary handsomely bound in calf. oct 8.

ATHENEUM,—No. 12, Vol. 3.

JUST Published by John Cotton, Corner of Washington and Franklin streets, The Atheneæum, or spirit of the English Magazines. For Oct. 15, 1825.

CONTENTS.

Retrospect of the efforts and progress of mankind during the last twenty five years. The Sicilian Captive. Notices of new publications. History of the conquest of England by the Normans. Massenburg, a tale. Tales of the O'Harra family. On fashions. Parsee Rigour. Reflections of a South American seaman. On the various uses of Cuffs and Blows among different nations. Astrology. Antiquities. Curious wheel-lock musket. New lights. Anecdote. The Orkney Islands. Rapid evaporation. Singular custon. Sporting. Varieties. oct. 15.

SCHOOL,

No. 81, Washington-Street, (Cornhill-Square,)

MESSRS. MAGOUN & VALENTINE, commenced the fall quarter of their School, on MONDAY, October 3. a few more scholars can be received in Room No. 1, which is occupied by the first class of Ladies; limited to 40, divided into 4 divisions, of 10 scholars each, who are instructed in the various branches of the English Language, together with the French. Also, Drawing and Painting, together with all kinds of Needle Work, under the superintendence of Miss Catherine Davis.

N. B.—At the end of the quarter, four valuable Gold Chains will be awarded to the most deserving of the First Class, as usual. In Room No. 2, Boys are fitted for the Latin and English High Schools; and also for the Compting Room. Room No. 3, is occupied by the second Class of Ladies, who are instructed in the various branches of an English Education.

☞ In addition to the Gold Chains, several Gold and Silver Medals will be awarded to the most deserving.

M. & V. will commence an Evening School in October, for Writing, Arithmetic, &c. oct 15

CHRISTIAN REGISTER

Published every Saturday at No. 4, Spear's Buildings, Congress-street for the Editor, at two dollars and fifty cents per annum, if paid in advance, or three dollars payable in six months.

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